

Oct. 5, 1985

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Community Building

There are communities and communities —

where I studied Bible, & where I teach now.

There is Princeton seminary, ~~and~~ for example, — and the small study groups on a Chinese communist campus where I ~~studied~~ had to study Marxist-Leninist Maoism and was told to examine my soul and ~~to~~ recognize my capitalist sin.

Communities and communities —

There were the pietist "ecclesiae in ecclesia" (little churches, or circles, in The Church) which started the modern missionary movement — These are Communities.

And the well-ordered, ^{well-established} first Presbyterian Ch. of State Capital USA where pretoria is a word they don't like to use — but where, for some reason, every year sees a slippage of members. ^{That's a community}

And there are the "comunidades de base" — base communities of Latin American — ~~Roman Catholic~~ Bible-studying communities of the poor, Roman Catholics — who have a mission of servanthood to the poor by the poor, ^{because they are poor.} These are "grass-roots communities" — ^{with a theology} ~~with~~ a theology of liberation.

There are charismatic communities, ~~and~~ (they shout sometimes) — and Trappist communities which don't even whisper — the rule of silence. There are Unification Church communities — "for the families" — of Mormons. And I grew up in a missionary community — in Korea.

When you talk about building community — what kind of community do you want to build — Princeton ^{Sem} 1942 as I remember it through the golden haze of memory, where ~~maids~~ we had maid-service in the dormitories, and gentlemen's eating clubs — or Princeton Seminary 1985 where you can come to chapel in shorts ^{or a white alb —} — or never come to chapel at all.

I could confess at this point, that frankly too much, too close community doesn't really appeal to me. I'm perfectly happy with Eileen, and there are times when I'd just as soon not have the rest of you around. ~~And~~ But then there are times when you mean very much to me, and I need you.

But isn't that human nature. And isn't it Biblical. There were times when Jesus was most effective with the multitudes - not really a community all - just crowds. ~~But~~ ~~And there were times when~~ But his most effective ministry was in a ^{group} ~~community~~ of 12, building them into a Christian community which became the church. But then there were also times when he had to get away from them and be alone. A real community has to have time for the whole world, and time to build ~~itself into~~ its members into a community - and time for its members to be alone.

On the relationship between being alone, and being in community, remember that ->

→ The Apostle Paul wrote what I think is his best letter, ~~his~~ on community building - his Epistle to the Philippians - when he was alone and in jail. ~~That~~ I could call Philippians "A Recipe for Community" - and Eileen and I are going to use it as our base for what we want to say about the kind of community we ~~should~~ ^{might} be building, and how we might be guided ~~in the process~~ to go about building it. We don't presume to tell you how. Listen to Paul, led by the Spirit, and see if listening to the Word doesn't suggest some guide lines.

When I begin to read Philippians, very quickly three things begin to become evident. ⁽¹⁾ I soon realize that Paul is very much concerned about something. ⁽²⁾ I find that he is absolutely committed to someone. ⁽³⁾ And I am surprised ~~to find~~ that he is quite happy about everything, even though he is in big trouble himself - he is in jail - and the little ch^h he ^{had} started a few years earlier seems to be falling apart.

He is concerned about a break in the community of the ch^h in Philippi.
He is absolutely committed to Jesus Christ.

He is a happy man. "Rejoice," he says. "In everything give thanks"

Such a mixture of concern, commitment and joy is a remarkably fine combination of mental and spiritual attitudes for any Christian in any age. It is Paul's recipe for Christian community.

I He begins with commitment

I. Philippians 1:1-2. [Read...]

The first strong word in the letter is servant. Literally it means "slave" as if the first thing Paul wants to make dramatically clear is his absolute commitment to Jesus Christ. His letter is many things: a hymn of joy, a thank-you note, a love letter to a church, a lesson in missionary strategy, and an apostolic plea for Christian unity and community. But the bottom line in any recipe for any of those - joy, thanks, love of the ch^h, mission - and community building is a lasting commitment to Christ. Commitment, lasting commitment is the difference between a friendship and a marriage, a fellowship and a community.

So Paul begins with Christ.

THANK GOD FOR PARTNERS

Philippians 1:1-11

AS THE APOSTLE PAUL begins his last letter to his friends in the church at Philippi, three things soon became evident. He is very much concerned about something. He is absolutely committed to someone. And he is quite happy about almost everything. Such a mixture of concern, commitment, and joy is a remarkably fine combination of mental and spiritual attitudes for any Christian in any age.

At first, in his opening words of greeting, it is the note of commitment that dominates, but indirectly woven in is also something of the concern and the joy.

Philippians 1:1-2—Slaves, Saints, and a Partner

Paul and Timothy, servants of Christ . . . , to all the saints in Christ . . . at Philippi . . . : Grace . . . and peace from God our Father and the Lord Jesus Christ.

(NOTE: The text here and below will be condensed for quick reference and rapid sequence. Compare it with the full text in your Bible.)

1. The first strong word in the letter is "servant." Literally it means "slave," as if the first thing Paul wants to make dramatically clear is his *absolute commitment to Jesus Christ*. His letter is many things: a hymn of joy, a thank-you note, a love letter to a church, a lesson in missionary strategy, and an apostolic plea for Christian unity. But Paul begins where joy and thanksgiving and love and mission and unity must all begin. He begins with Jesus Christ.

Before he has so much as finished the first words of greeting, he has named the name of Christ three times and triple-stitched into the opening fabric of the epistle a monogram, as it were—a sign of the underlying secret of all that he wants to say to Philippi about unity and joy. So the letter opens with this rapid repetition of "the name," reminding the Philippians of three fundamental facts of the Christian life. J. H. Michael summarizes them thus: "Our relation to Christ ['servant of Christ']; our state *in* Christ ['saints in Christ'];

breaks into open schism, Paul writes this moving appeal for harmony. He bases his appeal on two great cornerstones.

1. *Union in Christ.* Again that important phrase appears, *in Christ*. "If there is any encouragement in Christ . . ." He begins with Christ and bases his whole appeal for unity on the actual union of the believer with the body of Christ. "Union with Christ," Paul is saying, "demands unity in Christian life." Appeals to church unity that begin anywhere else but with "union in Christ" are rootless and baseless.

2. *Love.* "If . . . any incentive of love . . ." The first appeal is objective, our union in Christ; the second is warmly subjective. It is an appeal to that sympathetic love of the brethren which is characteristic of real Christians. Love is the best word to describe the Christian God. He is love. Love is the best word to describe the Christian religion; it is love of God. And love is the best word to describe the Christian way of life; it is love of our fellowmen.

Unity in the church, then, is built on these two cornerstones: our union in Christ, and our love for one another. If either of these is missing, we cannot say we love God and we are not rightly in the church at all. (1 John 4: 16-20.) The rest of v. 2 only repeats the lesson in other words. "Participation in the Spirit" is another description of "union in Christ"; and "affection" and "sympathy" are aspects of love. These expressions of love are the foundations of unity in the church.

But what about doctrine? Is that not also basic to union? Yes, but it is dangerous to try to read too much into any one passage. Paul is not talking about church reunion after a schism. He is, rather, forestalling a division. He is talking to a single congregation, undivided by heresies, and the basis of unity in such a group is precisely as he describes it: oneness in Christ, and love toward one another. Given these two basics, it is for Christians to "live together in harmony [and] live together in love, as though [they] had only one mind and one spirit between [them]" (Phil. 2: 2, Phillips).

That is easier said than done. How are Christians actually to work out such happy harmony? Having told the Philippians what to do, Paul now proceeds to tell them how to do it.

Philippians 2: 3-4—The Prerequisite of Unity

Do nothing from selfishness . . . , but in humility count others better than yourselves. . . . Look not only to . . . [your] own interests, but also to the interests of others.

This is the second step in Paul's appeal. First, he united. Second, if you want to be united, be humble. This is what the church should be like, a com-

munity where nothing is done in selfishness or conceit, but where in humility each thinks more of others than he does of himself. "A marvellous community," exclaims one commentator, Lenski, "in which no one is looked down upon, but every one looked up to."

But how often humility, which is the indispensable ingredient in Christian living, becomes the missing ingredient in the way we actually live. "When I look back upon my own religious experience," says Andrew Murray in his little book *Humility*, "or round upon the Church of Christ in the world, I stand amazed at the thought of how *little* humility is sought after as the distinguishing feature of discipleship of Jesus. . . . Alas, how much proof there is that humility is not esteemed the cardinal virtue, the only root from which the graces grow, the one indispensable condition of true fellowship with Jesus. . . . Meekness and lowliness of heart are the chief marks by which those who follow the meek and lowly Lamb of God are known."

I wonder how much of the tension between churches, and between Christians, or between Christians and non-Christians, is caused by this lack of humility in Christians. I was badly jolted one day when a Korean said to me: "You Americans are always so proud. And even if you weren't, I wouldn't believe it, because if I had all you had I'd be proud myself." If that is the handicap we work against, how much harder we must strive to be humble.

Again, easier said than done. We cannot go around muttering fiercely to ourselves: "Be humble. Be humble." It does not work. If humility is so necessary, if it really is the mark of discipleship and the secret of unity in the church, then what in the world is the secret of humility, for that is the secret we need.

Paul once found himself in just such a cycle of frustration. He described it to the Romans: "I do not understand my own actions. For I do not do what I want, but I do the very thing I hate. . . . I can will what is right, but I cannot do it. . . . Wretched man that I am! Who will deliver me from this body of death?" (Rom. 7: 15, 18, 24). But the answer comes at once, "Thanks be to God through Jesus Christ our Lord!" (Rom. 7: 25). The answer is always Christ. The secret of humility is Christ. "Be united," Paul urges. "How?" we ask. "Be humble," he replies. "How?" "Be in Christ," says Paul as he now begins to unfold the final secret of unity and joy.

Philippians 2: 5-11--The Secret of Unity

Have this mind . . . in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. . . . He humbled himself and became obedient unto death, even death on a cross. Therefore God has highly exalted him and bestowed on him the name

at his shoes too and his heart sank. His were leather; the soldier was wearing frayed old canvas tennis shoes.

It is not the things we give up that count for humility. Humility is in the heart. We need not argue too much, therefore, about what it was that Christ emptied himself of, in Phil. 2: 7. His glory? His omnipotence? Paul would brush all that aside as idle speculation. "He emptied *himself*," is what Paul says. He poured himself out in utter self-sacrifice for us, as water is poured from a vase; and at the end he died for us.

This was the climax of humiliation, the cross (v. 8). In Philippians, the phrase "death on a cross" takes on a specially moving intensity. For Paul was a Roman. The Philippians to whom he was writing were Romans, too, citizens of a colony with special Roman rights. Neither Paul nor the Philippians could ever be sentenced to death by crucifixion. It was too humiliating a death for a Roman. But not too humiliating for our Servant Lord. What an example! He suffered for the Philippians a death they could never be asked to suffer for him. And what does he ask in return? Humility. It is as important as that, this secret of unity.

c. *The exalted Christ* (vs. 9-11). First the cross; then the crown. After the climax of humiliation comes a climax of joy, as the final section of Paul's picture of the whole Christ falls into place. It is as if Paul had chosen to paint the picture as a triptych, a great three-paneled screen. Note the curious construction. Two of the panels are shining gold, while the center panel, which is in the place of honor, is made of wood, old blackened wood, at that, the wood of a cross. On the first side is the preexistent Christ in glory: gold and ivory. In the center is the incarnation: "out of the ivory palaces" to death on a wooden cross. But the third panel is shining gold again: the exaltation, which is Christ's reward.

Reward is a dangerous thought to add to an appeal to humility. Rewards can corrupt humility and destroy unity and turn joy into sorrow more quickly than any persecution. Some, therefore, have gone so far as to say that the idea of reward does not belong in the Christian faith. They are usually against punishment too. But there is no such unreal world. Rewards and punishments are facts of life. Of course they can be misused. So can food and sex and liberty and love. The answer to their abuse is not their abolition but their proper use.

When God rewards, the reward is just. It is not self-sought or self-bestowed. Quite the opposite. Christ came to suffer, not to be exalted. "Christ emptied Christ," observes J. A. Bengel (*Gnomon of the New Testament*, Vol. 4, p. 134); "God exalted Christ." The Lord came to be a servant; *therefore* he has been made Lord.

He has been given, also, "the name which is above every name" (v. 9). Even in non-Christian lands, where the Christian faith is sharply attacked and the

THE PURSUIT OF UNITY

Philippians 2:12-30

THE GREAT HYMN has thundered to its close, and with v. 12 Paul abruptly comes back to Philippi. He leaves the future, with its vision of the Lord in cosmic triumph, and returns to the persistent problems of the present. There is still a little trouble in Philippi.

At once the apostle is all business. The lyric mood is over. Stern and affectionate by turn, he first lectures the Philippians like an Old Testament prophet, then chats with them like a friend.

Philippians 2:12-13—Responsibility for Unity

Therefore . . . as you have always obeyed, so now . . . in my absence, work out your own salvation with fear and trembling; for God is at work in you.

With his first word Paul indicates that though the mood has changed, he is still writing about the same subject, unity in the church. The hymn is over, but the "therefore" in v. 12 resumes the appeal to the example of Christ's humility which is the key to unity.

The stress is on the element of obedience in that example. As Christ was obedient (v. 8), so now you must be obedient (v. 12), he says. Then, as Christ's obedience brought exaltation, you may expect that your obedience will bring salvation. This puts the responsibility squarely where it belongs, on them. Do not depend on me any longer, he is saying; depend on yourselves. "Work out your *own* salvation." (See Joseph B. Lightfoot, *Saint Paul's Epistle to the Philippians*, p. 116.)

But what a shocking phrase to find in a letter from Paul! If there is anything the Christian can *not* do in Paul's gospel of grace, it is work out his own salvation. To the Galatians, to the Romans, to all his churches, he has written time and again to warn against the fatal illusion that salvation can be earned. "O foolish Galatians! Who has bewitched you? . . . Did you receive the Spirit by works?" (Gal. 3: 1-2.) How can he now calmly turn his back on everything for which he had fought so vigorously, and teach the Philippians work-righteousness?

gospel, the good news about Jesus Christ. Christians are both to hold it fast and hold it out—the word Paul uses can mean either. There is unity in holding to the center, to Jesus Christ who is the Word of Life. But holding to the center will propel us to the ends of the earth, for unity is for mission and for giving the Word of Life to the whole world.

4. *They are expendable.* The paragraph closes as we might by now expect of Paul with a familiar combination: a note of personal affection, a realistic look at his own desperate position, and a burst of improbable joy.

The apostle has been asking a good deal of the Philippians, lecturing at them like a preacher. Now he speaks to them as an old friend. It may be a lot to ask, he is saying, but do it; do it for me. I may not be with you much longer, and I can die happy if only I know that you are faithful. Once again the old warrior looks death in the face and is unafraid. He uses a figure of speech unfamiliar to us, but readily understood in a city like Philippi with all its pagan altars. The picture is of a cup of wine poured out upon the offering at the altar as a libation at a pagan sacrifice. The Philippians' faithfulness is their offering. Paul's death is only the cup of wine that crowns the sacrifice, and he offers his own blood as that wine, not at all appalled at the prospect. For he is expendable; it is their faithfulness that counts.

This is the final mark of Christian responsibility: to be expendable. We are Christ's expendables, says Paul, so let us all rejoice!

Philippians 2: 19-30—Leadership for Unity

I hope in the Lord Jesus to send Timothy to you soon, so that I may be cheered by news of you. I have no one like him, who will be genuinely anxious for your welfare. They all look after their own interests. . . . But Timothy's worth you know, how as a son with a father he has served with me. . . . I have thought it necessary to send to you Epaphroditus my brother and . . . fellow soldier, and your messenger and minister to my need. . . . He was ill, near to death. But God had mercy on him. . . . So receive him in the Lord with all joy; and honor such men, for he nearly died for the work of Christ, risking his life to complete your service to me.

It has been suggested by some that Paul here comes to the main purpose of his letter. Disturbed by reports of disunity, he determines to send Timothy and Epaphroditus to mend the rifts in the Philippian church, and writes this letter to assure them of a proper reception. This does not quite ring true to the tone of the letter. Paul's confident hope that the Philippians themselves, by God's grace in them, will close ranks and "work out their own salvation" does not suggest that they are in urgent need of outside leadership.

THREE THREATS TO UNITY

Philippians 3:1-21

THE THIRD CHAPTER of Philippians begins as though Paul is ready to sign and seal the letter and send it off with Epaphroditus. He cannot end, however, without a final summons to joy. "Finally," he writes, "rejoice in the Lord." It is not anxiety about his troubles but joy in Christ that has been the theme of the whole letter, so he mentions it now again at the end.

Then, suddenly and so abruptly that some scholars have questioned whether the next paragraphs belong in the original letter at all, Paul breaks out into a blazing attack on enemies that he fears could split and divide his beloved Philippians. The enemies are his old adversaries, the Judaizers, but before he has finished with them he has warned the church about two other dangers that could destroy its unity in Christ. The chapter divides itself into three warnings: (1) against legalism (vs. 1-11); (2) against perfectionism (vs. 12-16); and (3) against libertinism (vs. 17-21).

Any one of the three can destroy Christian unity, so this group of warnings is no real interruption of the train of thought in the letter. It is rather a continuation of Paul's plea for unity through humility. Each warning is a condemnation of some form of that self-righteous pride which is the very opposite of humility. Legalism is pride in keeping the law. Perfectionism is pride in oneself. Libertinism is pride in breaking the law.

There is, therefore, no sufficient reason to doubt that this section is an integral part of Paul's letter to Philippi. It reveals more of his personal life and inner spirit than any other single part of his writings. As for the abrupt transition, his style is always swift and mercurial. It would take only a chance word dropped about the Judaizers, or the passing thought of the defenselessness of the little church in Philippi, now that he can no longer protect it in person, to start his quick mind off in a new direction. At any rate, whatever the reason, he cannot bring himself to say farewell without these three final admonitions.

Philippians 3:1-11—Self-righteous Legalists

Finally, my brethren, rejoice in the Lord. . . . Look out for the dogs, . . . for the evil-workers . . . who mutilate the flesh. . . .

Spirit, he saw that the righteousness which means forgiveness—the righteousness for which he had worked so painfully—was not his to be worked out at all. It comes not by works but by faith. It is the free gift of God's love. Man is not saved by doing good but by simple trust in Christ, like the thief on the cross. Goodness is the result of salvation, but never the cause of it.

Paul closes his blistering attack on the legalists' counterfeit Christianity with a short and moving summary of what it really means to be a Christian. It means not to count on our own goodness but to accept by faith Christ and his true righteousness. And it means to receive more than his righteousness; it means also to receive his power and to share his sufferings. What an unusual combination! Power and suffering. Yet this is what it will mean to be a Christian. Do not expect the power without a share of the suffering. But also, do not be anxious about the suffering, for there will be the power to bear it. And the end is not death but joy, the joy of the resurrection.

Philippians 3: 12-16—Self-satisfied Saints

Not that I have already obtained this or am already perfect; but I press on to make it my own, because Christ Jesus has made me his own. . . . One thing I do, forgetting what lies behind and straining forward to that which lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus. Let those of us who are mature be thus minded.

Paul's condemnation of the legalistic self-righteousness of the Judaizers is withering and complete, but honesty compels him to add a sharp reminder to Christians. Self-righteousness is not limited to Pharisees. There is Christian self-righteousness as well, even among the "saints." It rests on the false assumption that since by faith Christ's righteousness is ours, nothing further can be required of us. "In him" we are already perfect and sinless. *look at the way we live. You can tell we are next his just by looking at us.*

Such a passive, self-satisfied forgery of the Christian faith is given short shrift by the apostle. He attacks it from within, as he did against the legalists, but much more gently and indirectly. He uses the simple device of describing his own Christian experience, and the comparison with smug Christian perfectionists becomes embarrassingly clear. Not even Paul the apostle dares to claim he has reached perfection.

Paul's strenuous, never satisfied, restless, reaching faith is as different from the backward-looking self-righteousness of pseudoperfectionism as a race is from a testimony meeting. The real saint, as Paul describes him, is more like an athlete than an angel. He has a race to be run and a future to be won. The past is gone, and is better forgotten than continually dredged up for past experience of grace with which to bolster Christian pride. The perfection of which Paul speaks never lies in the past. It is never quite achieved; it always lies ahead. The word means full maturity. The prize toward which he presses

is that complete Christianity that is always just beyond the grasp until Christ, who has already made us his own (v. 12), calls us up at last to be with him (v. 14).

Philippians 3: 17-21—Self-serving Sinners

Join in imitating me, . . . for many . . . live as enemies of the cross of Christ. Their end is destruction, their god is the belly, and they glory in their shame, with minds set on earthly things. But our commonwealth is in heaven, and from it we await a Savior, the Lord Jesus Christ, who will change our lowly body to be like his glorious body, by the power which enables him . . . to subject all things to himself.

If there is anything worse than a self-righteous Jew or a self-righteous Christian, it is a self-righteous sinner. There are more such than might be imagined—inverted Pharisees whose delight in damning the pietists for pride in being good pushes them into the opposite trap, pride in being bad. "Glorying in shame," Paul calls it (v. 19), and it is the worst kind of self-righteousness. The Pharisee praying, "God, I thank thee, that I am not . . . as this publican" (Luke 18: 11, KJV), is the classic example of self-righteousness. But how much worse, someone has suggested, is a publican praying, "Lord, I thank thee that I am not as this Pharisee."

Self-righteous legalism is a hardening of the Christian arteries, a rigidity that destroys freedom, and it is wrong. But just as wrong is the kind of perpetual Christian adolescence that mistakes its first taste of liberty for the abolition of law, and defines freedom as permission to sin. It is not the legalist's *righteousness* that is wrong; it is his *self-righteousness*. Jesus himself warned the disciples, "Unless your righteousness exceeds that of the scribes and Pharisees, you will never enter the kingdom of heaven" (Matt. 5: 20).

So Paul reminds self-indulgent Christians, "whose god is their belly," who have turned the liberty of the gospel into license, that though there is no salvation in the law, there is still law in the gospel. "We are a colony of heaven," he says (in Moffatt's splendid translation of Phil. 3: 20), and does more than contrast thereby the earth-mindedness of the libertine with the higher ideals of the Christian. To Philippi, a colony of Rome with all its pride in Roman law, the phrase would come as a reminder that heaven has its disciplines as well as its privileges. Romans were free by law; yet Romans were under law. So Christians are free by grace, but under discipline. If, in a secular state, liberty has its responsibilities, how much more in "a colony of heaven."

Note the contrasts by which Paul sets off Christians (vs. 20-21) from willful sinners (vs. 18-19). *Their* God is their belly; *ours* is a Savior, the Lord Jesus Christ. Their minds are in the dirt; ours are in heaven. Their glory is shame; ours is the glory of Christ's resurrection power. Their end is destruction; we look with hope to the end of time, for Christ shall come again.

Some Thoughts and Suggestions About How to Live in Real
Christian Fellowship with Other Missionaries Having
Differing Ideas and Convictions

COMMENT: I would be interested in the results which follow carrying out these suggestions plus ideas which help to attain this goal of real fellowship more successfully.

- No. 1. Make a list of all of the good qualities of the other missionary or missionaries. Think and pray about this. Spend 2-3 days collecting these things. Carry a notebook around with you and write down things when and as they come to you. Along with this listing write down all the good things you know of they have done.
- No. 2. Make a list of all of your criticisms of them, reasons why you object to (them, him or her) write them down. Be sure you get all of them down. After, and only after, that read Romans 2:1. Then go over your criticisms one by one. Do it soul searchingly and prayerfully. Ask and honestly answer the following questions:
 - a. Are any of these criticisms an example of Romans 2:1 in my life?
 - b. Do any of these criticisms point to any of my past unforgiven sins?
- No. 3. Ask yourself - "Are my reactions, my inward reactions, to this person such as I would be happy to explain to Christ were He to appear and talk with me in person about these reactions?"
- No. 4. Dealing with Criticisms from your coworkers. If they have criticism to make of you and do it to your face - write down the criticism. Tell them you will think about it carefully and let them know your thoughts later. Avoid trying to answer it at the time. Then take each of these criticisms and consider it thoughtfully and prayerfully. Ask Christ to show you anything He wants you to learn about this and how to handle them.
- No. 5. Dealing with Specific Problems. Before discussing specific problems that come up, or arguing with your fellow missionary about them, think and pray about them. Ask Christ to show you all of the things you need to know about it. In other words try to think the problem through and see both sides of the question. There are usually two sides to a question. Write out your thoughts about them. Writing them out helps to clarify your thinking.
- No. 6. If you become angry with a fellow worker, ask yourself: "Is this a case of righteous anger or indignation?" As you are thinking about it remember what one Hindu gentleman said about righteous indignation in a Group Therapy Class. "Righteous indignation is anger rationalized to or for your own satisfaction." Righteous indignation does occur. However much of the time what is termed as righteous indignation comes under the category described by the Hindu gentleman.

- No. 7. Pray each day for the person with whom you are having difficulties or with whom you desire closer Christian fellowship. Pray that each of you, and you especially, will see things as Christ sees the difficulties. Pray that each of you will seek the truth. Pray that your heart will be filled with love and understanding for the other person.
- No. 8. If the difficulties are with one who has been in the field longer remember changes are constantly taking place. The other individual may be just as faithfully following what he was taught just as faithfully as you are. This is especially true in a professional field like medicine. Things change so rapidly in this whole area. I know people who graduated after me were doing things which I would have considered "malpractice". Also remember all the newest ideas are not always the best. I remember in the early 30's there was a craze among some child guidance people to say children should be allowed just to grow. Showing too much affection was not good. Hardly anyone honestly believes this now, yet it was very important in many circles. I am sure in other fields - education, theology, engineering and other areas similar things are true. Both the person who has been present longer and the one shorter may feel the other is wrong. There is room for honest disagreements.
- No. 9. Pray, believing that God will help work out the problem in Christian fellowship. Pray, believing that the other person wants God's answer too. Any person who has spent two or three terms on a mission field has had many experiences of guidance and leading from God. They have also made mistakes. Both younger and more experienced missionaries make mistakes and will continue to do so. Both younger and more experienced missionaries do many things for God. Anyone who has taken training and got to the field having had to make the necessary changes to come also has to have experience and faith with God.
- No. 10. It is my conviction that anyone who follows such a procedure will see a marked improvement within thirty days. One of the biggest negative witnesses of us missionaries comes from our failure to demonstrate among ourselves Christ's loving peaceful solutions to problems which arise among us missionaries.

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